

Musalman Ke Huqooq Musalman Par



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Rahe Amal Hindi se Lipyantaran kiya he.

Note : Neeche digayi tamam Rivayate, Hadees ka khulasa he.

Bismillahirrahmanirrahim

Note: Yaha jo Huqooq bayan huve he unme
Muslim aur Gair Muslim barabar he.

◆ **Bukhari va Muslim, Raavi Jarir Bin Abdullah Rd.**

Baa'it ke asal matlab bech dene ke he, yani adami jiske haath par baa'it karta he vo darasal is baat ka vada karta he ke me puri zindagi is vade ko nibhaunga, hazrat Jarir (rd) ne Aap ﷺ se 3 baato ka vada kiya, namaz ko uski tamam sharto ke saath adaa karna, aur zakat dena, aur 3ri baat ye ke apne musalman bhaiyo ke saath koyi khot ka mamala na karna, unke saath rahmat shafakat aur khair khavahi ka mamala karna. Is hadees se malum huva ki ummate

muslima ko aapas me kis tarah rehna chahiye.



◆ Bukhari va Muslim, Raavi Nuaman Bin Bashir Rd.

Rasulullah ﷺ ne farmaya ki tu musalmano ko aapaas me raham karne, muhabbat karne aur ek dusre ki taraf jhukne me aisa dekhega jaisa ki jisma ka hal hota he ki agar ek aang ko koi bimari hoti he to sharir ke baki aang bekhavabi aur bukhar ke saath us ka saath dete he.

Aap ﷺ ne jisam ki misal dete huve ye nahi farmaya ki musalmano ko jism ke aango ki tarah hona chahiye balki musalmano ki ek hamesha rehne vali sifat ke taur par farmate he ki jab bhi tu unko dekhega to unhe ek dusre ke saath rahmat aur shafakat se pesh aane vala hi payega.

◆ Bukhari va Muslim, Raavi Abu Musa Rd.

Rasulullah ﷺ ne farmaya ki musalman

musalman ke liye imaat (bhavan) ki tarah he jis ka ek hissa dusre hisse ko takat pahunchata he fir apne ek haath ki ungliyo ko dusre haath ki ungliyo me mila kar bataya.



Is hadees me musalman society ki misal ek imarat se di gayi he, jis tarah uski iete ek dusre se judi huvi hoti he issi tarah masalmano ko aapaas me ek dusre se mile huve rehna chahiye aur fir jis tarah har iet dusri iet ko mazbuti aur sahara deti he, issi tarah inhe bhi ek dusre ko sahara dena chahiye aur jis tarah bikhri huvi iete ek dusre se jud kar mazbut imarat ki shakal ikhtiyar kar leti he, issi tarah musalmano ki takat ka raaz unke aapas me judne me he, agar vo bikhri huvi ieto ki tarah rahe to unhe hava ka har jhoka uda kar le jaa sakta he, aakhir me Aap ﷺ ne iski hakikat ko ek haath ki ungliyo ko dusre haath ki ungliyo me dakhil karke mehsus hone vali shakal me bayan farmaya.

◆ Bukhari va Muslim, Raavi

Anas Rd.



Rasulullah ﷺ ne farmaya ki tu apne bhai ki madad kar chahe vo jalim ho ya majlum, to ek adami ne kaha ki aye Allah ke rasool majlum hone ki surat me to me uski madad karunga, lekin uske jalim hone ki surat me kis tarah madad karunga? Aap ﷺ ne farmaya ki tu usse julma karne se rok de, yahi uski madad karna he.

◆ Bukhari va Muslim, Raavi Ibne Umar Rd.

Rasulullah ﷺ ne farmaya ki musalman musalman ka bhai he na to us par vo zulm karta he aur na usko akhela chhodta he aur jo apne bhai ki jarurat puri karenge Allah uski jarurat puri karenge.

Aur jo shakhs kisi musalman ki pareshani dur karenge Allah kayamat ke din uski pareshani dur karenge.

Aur jo shakhs kisi musalman ke aibo ko

chhupayega Allah kayamat ke din uske aibo ko chhupayega.



Hadees ke aakhri jumle ka matlab ye he ki agar nek musalman koyi galti kar bethe to usse logo ki nazar me girane ke liye jagah jagah bayan na karte firo, balki uske aeib par parda dalo, haa jo shakhs khullam khulla Allah ke hukmo ko todta he to uski parda poshi karne ke bajaye uske jurm ko logo me zahir karne ka hukam Aap ﷺ ne diya he.

◆ Bukhari va Muslim, Raavi Anas Rd.

Rasulullah ﷺ ne farmaya kasam he us Allah ki jiske kabje me meri jaan he koyi shakhs imandar nahi ho sakta jab tak vo apne bhai ke liye vahi kuchh pasand na kare jo apne liye pasand karta he.

◆ Bukhari va Muslim, Raavi Abu Ayyub Ansari Rd.

Rasulullah ﷺ ne farmaya, adami ke liye jaaiz nahi he ki vo apne bhai se teen raato se jyada sambandh tode rakhe ki dono raaste me ek

dusre se mile to munh fer le aur un dono me behtar vo he jo salam me pahal kare.



Ye baat mumkin he ki do musalman kisi vakt kisi baat par ek dusre se naraz ho jaye aur bol chal bandh karde, lekin 3 din se zyada inhe is halat par nahi rehna chahiye aam tor par aisa hota he ki do adamiyo ke darmiyan kisi baat par kadvahat paida ho jaye aur vo dono kuchh Allah ka khauf rakhte ho to teen din guzarne ke baad inke andar ek dusre se milne ke liye tadap paida hone lagti he aur aakhir me unme se ek adami salam me pehel karke is shaitani kadvahat ko khatam kar deta he issi liye talluk ko bahal karne me pehel karne vale ki fazilat is hadees me bayan huvi he.

◆ Bukhari va Muslim, Raavi Abu Huraira Rd.

Rasulullah ﷺ ne farmaya apne aap ko bure guman se bacho isliye ki bure guman ke

saath jo baat ki jayengi vo sabse jyada jhoothi baat hogi, aur dusre ke bare me jankari hasil karte mat firo aur na tak me lago aur na aapaas me dalali karo, aur na ek dusre se dushmani rakho aur na ek dusre ki kaat me lago aur Allah ke bande bano, aapaas me bhai bhai ban kar zindagi gujaro.



Is hadees me kuchh shabd he jin ki tafsil niche di jati he.

1. 'tahassus' ka matlab he kaan lagana aur nigaah lagana, Aap ﷺ ke farman ka matlab he ki kisi ki baate sunne ke liye chupke se chhup kar khada ho jana aur fir uski baat ko uske khilaf istemal karna aur usse logo ki nigh me girana imaan aur islam ke khilaf baat he.

2. 'tajassus' ka matlab he kisi ke aeib ki tak me lage rehna ki kab usse koi galti hoti he aur kab uski kisi kamjori ka usko pata chalta he taki jalda hi is ki izzat ko ghatane ke liye idhar udhar failane me lag jaye.

3. 'tanajush' jo kharidne aur bechne se talluk rakhta he jis ke liye urdu ka munasib shabd dalali he. Dalal aur vyapari me ye baat taiya hoti he ki dalal badh badh ke boli bolega aur us ka irada us maal ko kharidne ka nahi hota balki sirf grahako ko fasane ke liye vo aisa karta he.



4. 'tadabur' ka matlab he aapaas me dushmani karne ke bhi he aur sambandh tod lene ko bhi kehte he.

◆ **Bukhari, Raavi Ibne Umar Rd.**

Rasulullah ﷺ ne apne aakhiri haj me (jis ke baad Aap ﷺ duniya se chale gaye) ummat ko khitab karte huve farmaya suno Allah ne tumhara khoon aur maal va abroo muhataram banaya he jis tarah tumhara ye din, ye mahina aur ye shahar muhataram he. Suno kiya mene tum ko pohcha diya logo ne kaha ha Aap ﷺ ne pohuncha diya, Aap ﷺ ne farmaya, aye Allah tu gavah rahna ki mene

ummat ko sandesh pohuncha diya,
ye baat aapne teen bar farmayi.

Fir farmaya suno dekho mere baad
kaafir na ban jana ki tum musalman
ho kar aapas me ek dusre ki gardan marne lago.



◆ Muslim, Raavi Abu Huraira Rd.

Rasulullah ﷺ ne farmaya ek musalman ke
dusre musalman par 6 haq he poocha gaya
ki aye Allah ke Rasool vo kiya he Aap ﷺ ne
farmaya,

jab tu musalman bhai se mile to usko salam
kar aur

jab vo tujhe davat de to uski davat kubul
karna aur

jab vo tujhe se khairkhvahi chahe to tu uski
khairkhvahi kar aur

jab usse chhink aaye aur alahamdu lillah
kahe to uska javab de aur

jab vo bimar ho to uski iyadat kar aur

jab vo mar jaye to uske janaze ke saath ja.

Salam karne matlab sirf assalamu alaikum

ke shabd bol dena nahi he balki ye ek elaan aur ikrar he is baat ka ki meri taraf se tera jaan maal aur izzat surakshit he, me kisi tarike se tujhe koyi taklif nahi pohchaunga, aur is baat ki duvahe he ki Allah tere deen aur imaan ko salamat rakhe aur tujh par apni rahmat utare.



Tashmit ke matlab chhikne vale ke liye bhalai ke shabd kehne ke he, jaise yarhamukallah kehna, yani Allah tujh par apni rahmat nazil kare aur tu Allah ki farmabardari karta rahe aur tujh se koyi aisi galti na ho jaye jispar dusro ko hasne ka moka mile.

◆ Tirmeji, Raavi Ibne Umar Rd.

Rasulullah ﷺ mimbar par tashrif laye aur bahut hi unchi awaaz se farmaya, aye vo logo jo sirf apni zuban se islam laye ho, aur imaan tumhare dilo me nahi utra he, tum log musalmano ko taklif na pohunchao aur na

unko lajja dilao aur na unke aeibo ke pichhe pado, jo log apne musalman bhai ke aeibo ke pichhe padenge to Allah unke aeib ke pichhe pad jaega, aur jis shakhs ke aeib ke pichhe Allah pad jaega usse rusva kar dalega, agar che vo apne ghar ke andar ho.



Munafikin sachche aur pakiza musalmano ko tarah tarah ki taklife pohunchate aur unke khandani sharam nak aeib jo jahiliyat ke zamane me huve the un logo ke saamne bayan karte, unhi logo ko Aap ﷺ ne is hadees me danta he, kuchh dusri hadiso me bayan huva he ki ye takrir karte vakt Aap ﷺ ki awaaz itni unchi ho gayi thi ki aas-pas ke gharo tak ye avaaj pohunch gayi aur aurt o ne suna.

◆ Abu Daood.

Rasulullah ﷺ ne farmaya jo musalman kisi gair muslim shehri par zulm karenge ya uska haq marenga ya uspar uski takat se zyada bojh (yani khas kisam ka hifazati tax hota he)

dalenga, ya uski koi chiz zabardasti chhin lega to me Allah ki adalat me musalman ke khilaf dayar hone vale mukaddame me is gair muslim shehri ka wakil ban kar khada rahunga.



◆ **Abu Daood, Raavi Aisha Rd.**

Ek adami nek aur parhezgar he, Allah ki nafarmani nahi karta he aisa adami agar kabhi fisal kar gunah ke daldal me gir pade to iski wajah se isse logo ki nazro se na girado, uski beizzati na karo, uski is galti ko phelate mat firo, balki maaf kardo, haa agar vo aisa gunah kare jiski saza shariyat me mukarrar he, jaise zina, chori, vagera to aise gunah maaf nahi kiye jayege.

◆ **Abu Daood, Sharhus Sunnah.**

Rasulullah ﷺ ne farmaya Allah ke bando me se kuchh aise log he jo na to nabi he aur na shahid fir bhi ambiya aur shahid kayamat ke din unke martabe par rashk karege, jo unhe Allah ke yaha milega logo ne kaha Ae Allah

ke Rasul!) ye kaun log hoge? Aap ﷺ ne farmaya ye vo log hoge jo aapaas me rishtedar na the aur na aapaas me maali len dean karte the, balki sirf Allah ke deen ki buniyad par ek dusre se muhabbaat karte the, khuda ki kasam unke chehre nurani hoge aur unke charo taraf nur hi nur hoga, unhe na koyi khauf hoga us vakt jabki log khauf me mubtala hoge, aur na koyi gam hoga, us vakt jabki log gam me mubtala hoge.



Hadees ka matlab ye he ki jis tarah ek ustad apne shagird ke ucha makam hasil karlene se khush hota aur fakar mehsus karta he, issi tarah Ambiya aur Shahid jo sab se ucha makam rakhte he in logo ki kamyabi par khush hoge, ye log jinka martaba bayan huva he unki muhabbat ki buniyad sirf deen tha khuni rishta aur maali len den ne unhe aapaas me nahi joda tha balki islam aur islmi zindagi paida karne ke jazbe ne inhe ek

dusre ka saathi aur dost banaya tha aise logo ke liye duniya me fatah aur madad ki khushkhabri di gayi he aur akhirat me hamesha ka inaam hoga, sure yunus ki jo ayat zikr ki gayi he vo Aap ﷺ imaan aur deen ki raah me sataye jane imani zindagi ke liye koshish karne aur jahiliyat ke nizam se mukabla karne valo ke bare me he, Allah ne sure yunus hi me farmaya, unke liye khushkhabri he is zindagi me bhi aur iske bad ane vali zindagi me bhi. (Sure Yunus 10/64).



◆ **ibne Maja, Raavi Ukba Bin Amir Rd.**

Rasulullah ﷺ ko ye farmate huve suna ki musalman, musalman ka bhai he, jo musalman apne musalman bhai ke haath ko koyi chiz beche aur usme koyi aeib ho to usse chahiye ki us aeib ko usse saaf saaf bayan karde, aeib ko chhupana kisi musalman tajir ke liye jayaz nahi he.



Ek musalman dusre musalman ki taklif ko apni taklif samazta he, jis tarah vo apni taklif se tadapta he issi tarah ye bhi tadap uthenga aur usko dur karne ke liye bechain ho jayenga. Ek dusari hadees ke shabd ye he tum me se har ek apne bhai ka aaina he to agar usse taklif me dekhe to uski taklif dur karde, issi tarah agar iske andar koyi kamzori dekhta he to usse apni kamzori samaz kar dur karne ki koshish kare.